The Foundation of Islam and its Principle by Muhammad ibn ‘Abdil-Wahhab: #1 [Transcribed]

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور انفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلل فلا هادي له وأشهد أن لا إله الا الله لا شريك له وأشهد أن محمداً عبده ورسوله

Insha’Allah this is the first lesson we’ll start with *‘Aqidah*, we had the Fiqh lesson for about a month, and you asked for something on ‘Aqidah. So, insha’Allah this will be a little bit different than the Fiqh, Fiqh is very long and we’re not really rushing to get through anything, and it’s one book, and we’ll stick with that book. For this topic, it’d be better to pick different small books or *mutun*, to go through one here and one here and to pick topics about different issues and start our way up. So, we’ll start from the bottom and it’ll take be very quick, and we’ll work our way up, and the more detail we get, the longer we’ll spend on the topic, but I think this will work better for the ‘Aqidah lessons.

When we’re studying ‘Aqidah, there’s many many topics that we would have to go through. Obviously, there’s the basic issues of *Tawhid* and *Shirk*, and what is considered Tawhid and what if considered Shirk, and what actually makes someone enter Islam, or what are the conditions for someone to be Muslim.

As well as, how does someone leave Islam, because we need to know that as well. Just as important, to first of all to stay away from it ourselves, and also know who was actually considered Muslim, and who isn’t considered Muslim, because this is also something that’s from the *Ahkam* of our religion, so this is something that we’ll also go into as well.

Included in that, is the or in the issues of ‘Aqidah is talking about the pillars of Iman, which is belief in Allah, which would be related to the shirk and the tawhid, but also talking about what we believe about the Angels, the Prophets and the Messengers, the Books of Allah that He revealed and everything that’s included in that.

So, what are the rights of the Prophets, and what do we believe about what their abilities, and what the rulings are related to them, and likewise with the Angels, what are there powers, and what are their *Sifat*, and what don’t we give them, because many people may go too extreme with the Angels, and too extreme with the Rasul, so likewise those issues go into ‘Aqidah. Also, going into the Akhirah, and what we believe about the *Adab*, and the *Na’im* and the Qabr, also the Day of Judgement and Jannah wan-Naar, and the Sifat of these things and what are the rulings of people who reject certain aspects of the Din, all of these things come into the topic of ‘Aqidah.

Likewise, some issues related to seeking blessings from people and objects, and these types of things, and seeking protection from these things, all of these aspects are from ‘Aqidah, and insha’Allah we’ll work out way through all of these topics, bi’ithnillah, if we’re given tawfiq to do these things, but we need to start somewhere, so the first thing that we’ll start is with the most important issue which is the Tawhid and Shirk, and even that we’ll start with the most basic things. Generally, what is tawhid and what is shirk, and what are the rights of Tawhid, and what are the rights, when it comes to dealing with Shirk.

So, because of this, the *Risalah* that I printed in *Arabi* and in English, it’s called **“Aslu Dīn Al-Islām wa Qā’idatuhu”**. As you can see, even with the translation it’s only one page, but insha’Allah, it’s very beneficial and it will give us the basis of everything we will talk about after this with regards to the rights of Allah and the *hukuk* of *La ilaha ila Allah* and what this means. So insha’Allah we’ll start with this and we’ll go through it and if there’s any questions, we’ll leave them to the end, and we’ll leave the questions specifically to the stuff about this lesson.

So, here we see that this Risalah is based upon what’s the **‘Asl of the Din of the Islam**, and we know that the *‘asl*, it’s something that’s the basis or it’s the root, it’s the thing that everything else is built upon. Linguistically that’s what the ‘asl means, and it’s not too important to go into all the details of that. So, here when the Imam talks about this, he says “Aslu Din Al-Islam”, so the basis of the religion of the Islam. So, everything in Islam comes from these points or branches out from these points, and everything else is based upon or, having everything else without these things is essentially, in the end is useless.

So, if someone says they believe in Allah, and they pray five times a day, but they don't have these matters that insha'Allah we're going to talk about, then we can't consider them to be Muslimin, because if someone has the branch of something but he doesn't have the basis, then everything else that comes after it, is considered invalid or void and it's pointless to really have because if you do something good, but then you cancel it out with something that invalidates it, then it's considered void and it's not acceptable to begin with. So, this is the reason why like I said why we're starting with this point, because everything in our Din is contingent or dependent upon understanding these points, insha'Allah that'll become clear.

So, the first thing is that he says is the Foundation, so we talked about what the Foundation or the 'asl is, or what is meant by that. So, the next thing is Islam, **what is Islam?** Islam is our religion, it's the religion that Allah sent the Prophet Muhammad (صلى الله عليه وسلم) with and when Allah mentioned that Ibrahim surrendered to him,

Or when Allah (سبحانه و تعالى) said about Ibrahim, that he said:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

"Surrender", and he said: "I've surrendered to the Lord of the Worlds." [2:131]

So, this is where the phrase Islam comes from, it's from surrendering. And Allah said about Ibrahim,

هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ

Or, "He is the One who called you Muslimin from before." [22:78]

So, the phrase Islam, or the phrase Muslimin comes from when Ibrahim (على آله الصلاة والسلام) called the ones who follow the true religion to be Muslimin, and it's the surrendering to Allah. **Some of the scholars have defined Islam as, "Surrendering to Allah with Tawhid, and surrendering to Him or obeying Him with complete obedience and being disavowed or having no ties with shirk or its people."** So, this is how the scholars have defined Islam. So, we see from this Islam has things that relate to the person himself and relate to how he deals with other people.

So, it's not sufficient for someone to say "I'm Muslim," and then it's the end. Insha'Allah we'll talk about this in a lot more detail when we talk about Iman or the reality of *Iman* and *kufr*, but Islam is something that's outward and it's inward. So, someone having belief in their heart isn't sufficient, just like someone outwardly acting upon Islam isn't sufficient.

We need both things because if someone has it on the inside and not on the outside, then he hasn't actually followed the religion, he just believes it in his heart. We know that this is the case with many of the kuffar, and we know at the time of the Prophet (صلى الله عليه وسلم), we know that his uncle Abu Talib believed in Islam that it's the true religion, he knew he was a Prophet and he even protected him, we don't say he protected him necessarily because he was a Prophet, but he did protect him and he did know that this was the true religion.

Despite that, we know that the Prophet (صلى الله عليه وسلم) made *shafa'a* for him and despite the Prophet (صلى الله عليه وسلم) shafa'a for him, he's still in Jahannam and the Prophet (صلى الله عليه وسلم) described his punishment, is that he's given two slippers that cause his brain to boil. We know that despite all the good that came from his actions, in protecting the Prophet (صلى الله عليه وسلم) during his early days of the da'wah.

So, he had belief in his heart that Islam was the true religion and that the Prophet (صلى الله عليه وسلم) deserved to be protected, regardless of the reason why he protected him, but he did have this belief, but we know it didn't help him. Likewise, if we know someone who acts upon it outwardly, if they pray, give Zakat, and fast, and make Hajj and perform Jihad and give Sadaqah and all these other things, but they don't believe it in their heart, we know that their munafiqin and we know that only are they in the Fire, but they're in the lowest level of the Fire.

Allah (سبحانه و تعالى) said,

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا

"Verily, the munafiqin are in the lowest level of the Fire and you will never find any supporter for them." [4:145]

So, we see from these two examples and also the example of Fir'awn and his people, Allah said,

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ

"They rejected it outwardly, but inside they were certain of it and they did this out of pride."

[27:14]

So, we know that Fir'awn, and he's from the Imams of kufr, inside he knew that what Musa and Harun came with was the truth but you know it didn't benefit him. And Allah (سبحانه و تعالى) said they were certain of it. They were certain 100% that what Musa and Harun came with was correct and it was from Allah, but we know it didn't help them.

So, this is why we see that Islam isn't sufficient only on one of these two things, and likewise we'll come to see Tawhid and Shirk, or Tawhid or kufr is related to the person himself and what he says and does, and it also relates to how he deals with other people.

So, we'll see insha'Allah that the Muslimin, or someone being Muslim, gives them rights upon the other Muslimin, and someone being a disbeliever or a kafir, has certain implications on how we deal with them, and the rights that we give them as opposed to the Muslim. So, we'll see that all of these matters all come back to the issue of Tawhid and shirk. So, we see here that this is the definition of Islam and we see that how they defined it, it was related to staying away from shirk and its people as well as submitting to Allah.

So, the evidence in this Risalah here, in this small paper that we have, that was given was the statement of Allah (سبحانه و تعالى),

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

"And verily, We sent to every community a Messenger (proclaiming): 'Worship Allah (Alone) and avoid the Taghut'." [16:36]

So, we see here, Allah mentioned that every Ummah or every group of people whether it's by time or by area, every group of people was sent a Messenger, and this could either be that literally they received a Messenger themselves or he was sent to an area that oversaw the other areas and then Messengers were sent out to them from him, or that they heard about it and they inherited the message was kept in those people. So, regardless generally every group received a Messenger, and they message they sent was,

عْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

"Worship Allah and avoid the Taghut."

These are **two** things, so we see when we say, **"worship Allah and avoid or stay away from the Taghut."** First, we have to understand a few things from this verse and we'll get into that. First of all, what is 'Ibadah? So, when Allah commands us to worship him, we have to understand what does worship even mean to begin with, and second of all what is a taghut, so we can stay away from it. Allah didn't just say don't worship the taghut, He said stay away from it, or avoid it. So, any coming near it or anything should be avoided.

So, **what is a taghut?** If we're going to understand the verse, we need to understand what this word means. One of the best definitions or explaining of what a Taghut was given by Ibn Qayyim (رحمه الله). He said,

"**It is everything which a man exceeds his limits with, whether it is being worshipped, followed or obeyed. So, the Taghut of every people are those who take judgements to, instead of what Allah and His Messenger have ruled; or the ones who they worship, instead of Allah; or the ones who they follow without any proof from Allah and the ones who they obey, and they don't know if they're obeying these people in the obedience of Allah or not. If you look at the Tawaghit of the world and if you contemplate the conditions of the people in the world, you would see that most of the people have turned away from worshipping Allah Alone, to worshipping the Taghut; away from seeking judgement from Allah and His Messenger, to seeking judgement from the Taghut; away from obeying Him and following His Messenger, to obeying and following the Taghut.**" [Refer to I'lam Al-Muwaqqi'in (1/50)].

We see from this definition that when Allah says that He sent in every group of people, a Messenger, ordering to worship Allah and to stay away from the Taghut, that He was ordering them to worship Allah and stay away from worshipping anything else, following anything else with complete obedience which we would give only to Allah and then the Messenger (صلى الله عليه وسلم) because he was sent as a Prophet. Anything of this nature was forbidden.

So, this is the defining characteristics of what Tawhid is; worshipping Allah and giving Allah all of the rights that only belong to Him, so anything that is specified to the rights of Allah, then we give it to Him, so the rights of any act of worship, such as Salat, giving Zakat, performing Hajj and Umrah, or fasting, or slaughtering for other than Allah or ruling with laws in which the right only belongs to Allah.

Anything that is specifically designated by Allah in the Qur'an or by the Messenger (صلى الله عليه وسلم) in the Sunnah, giving any of these things to other than Allah is an act of Shirk, and this is why it's important to

understand what is actually worship of Allah, and what is the rights of Allah, and eventually insha'Allah we'll get into all of those aspects.

So, we understand from now the basis of this whole discussion, is that anything that belongs or is only the right of Allah can only be given to Him, and if it's given to anyone else, then it's considered shirk and this person would either be not Muslim to begin with or it's considered that he's committed something that would take him out of Islam. So, this is the first discussion.

We see in this verse as well, it's very similar to when we say 'La ilaha ila Allah'. So, what does this mean, when we say La ilaha ila Allah, we're doing ***two*** things:

1) *Negating* (Nothing is worthy of worship).

2) *Affirming* (Except Allah).

So, what does this mean? We're negating any sort of worship, so we say *"La ilaha"*, nothing is worthy of worship, except Allah. So, we have to have two of these things present in order for the person to be upon Tawhid. So, if we just say "we worship Allah", that's not sufficient because Quraysh used to worship, and many of the people before used to worship Allah but they used to worship something with Him.

So, just saying that isn't enough. Just like the opposite, when we say "There's nothing worthy of worship", and we stop there, this is also completely false as well, because in order for someone to be Muslim, first of all they have to say, "Nothing is worthy of worship except Allah". So, we have to have these two things.

In this verse, it's the same thing,

عْبُدُوا اللَّهَ

"Worship Allah (Alone)"

and

وَاجْتَنِبُوا الطَّاغُوتَ

"Avoid the Taghut"

whereby "worship Allah", is very similar to *"ila Allah"* and 'Avoid the Taghut' is *very similar to "La ilaha", so the two things need to be present.*

Like Allah said,

فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

"Whoever disbelieves in the Taghut and believes in Allah then he has grasped the most trustworthy handhold." [2:256]

So, we see that these two things need to be present. We see here also that Allah first mentioned, disbelieving in the Taghut, so rejecting every single thing that's worshipped other than Allah, or that's given any rights above what it deserves from the rights of Allah.

Commenting on this verse, many of the scholars have said that when Allah mentioned this first, it shows that the heart has to be clear of anything else before Tawhid can actually enter it, because the Muslim can't have Shirk and Tawhid mixed in his heart and still be considered a Muslim, so every aspect of Shirk has to be completely gone before Tawhid can actually take place. So, this is one of the explanations that the 'Ulama give as to why Allah first mentioned, disbelieving in the Taghut and believing in Him secondly.

So, these things the Imam mentioned in this Risalah, he mentioned ***two*** points and each point has ***four*** aspects under it. So, we'll see that the two points that he mentioned was worshipping Allah and the second one was staying away from Shirk.

So, for the first one, we can divide it into four parts:

1) <u>Worshipping Allah:</u>

a) Commanding the worship of Allah Alone without any partners.

b) Encouragement upon this.

c) Allegiance based upon that.

d) Declaring those who leave the Tawhid to be non-Muslim.

So, we don't accept people to worship other than Allah, in any aspect and also say, "we're also Muslims", because this is something that can't be. It negates the whole point of why the Messengers were sent, because we said many of the people before would worship Allah, but they would worship other things with Allah. So, this is why we say, we don't accept anyone to claim Islam and accept their Islam, while they're openly committing acts of shirk. It's not sufficient to have one.

The second one can also be divided into four as well:

2) <u>Staying away from Shirk:</u>

a) Warning against worshipping other than Allah.

This would include ourselves; so us staying away from it and warning others to stay away from it.

b) Being harsh upon it.

We don't say "this is okay, as long as he doesn't do it lots", or anything like this; any aspect of shirk is rejected.

c) Openly showing it.

We don't just keep it in our heart, if someone tells us that they do shirk, then we tell them, we don't accept this, this is wrong, this is ridiculous. We don't say that we're going to be nice with them and keep it in our heart. This is something that's obligatory upon us to tell the people that we don't accept it, to tell them they need to stop it, to call to other than it, because just keeping it in your heart isn't from our religion, we're ordered to openly declare these aspects.

We can't have the hatred or the dislike for things that are wrong in our heart and we don't openly show it. Just like if we openly show but we don't actually have it in our heart, this is wrong as well, both things have to be there because this is like we talked about before a little bit, Islam is something that's outward and inward, so both of these things need to be present.

d) Declaring someone who worships besides Allah a Mushrik.

So, if someone comes and they worship other than Allah, we say that this person can't be Muslim, because obviously he has negated the most basic aspect of Islam. So, the idea that as long as someone says they're Muslim, no matter what they do, or what they say, or what they believe, then we say they're Muslim, this is something that's completely false, and insha'Allah we'll get into that a little bit more.

So, when talking about this, these two rules that have four sub-sections each one of the Ulama', Abdur-Rahman ibn Hasan, he said: "The evidence for this from the Qur'an is more than can be counted," because how many verses in the Qur'an reject Shirk and, how many verses in the Qur'an order Tawhid, or order the worship of Allah, or order to have 'Wilayah' or love for the Muslimin and hatred, or cutting off ties with the ones who worship other than Allah. So, if you added all these verses up, there's so many that a person would have a very hard time counting them.

So, insha'Allah now we'll talk a little bit about each one of these four aspects of the first rule that he mentions. So, he says the first one is:

a) Commanding the worship of Allah Alone without any partners.

We know Allah said,

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Or that, "Say: 'O People of the Book, come to a word that is Just between us and you, that we worship none but Allah, and that we associate no partners with Him; and that none of us shall takes others as Lords besides Allah.' Then if they turn away, say: 'bear witness that we are Muslimin'". [3:64]

So, we see from this verse that, first of all, we are ordered to call the people to this. It's not something that we say "I believe and I'm not going to push my beliefs on anyone else", because if we believe this is true, and we believe Allah has the right to be worshipped, and no one has the right to be worshipped other than Allah, this is something we have to openly declare.

Whether it's to Muslimin who have problems with this, who fall into acts that contradict this, we should

correct them and inform them that we don't accept it. Likewise, taking part in other non-Muslim acts that are worship of other than Allah, or that contain any of these aspects, they should be openly declared because Allah ordered us here, "Qul ya Ahl-Kitab", so the first one is the Prophet (صلى الله عليه وسلم), and we're ordered to follow him in everything that's not specific to him, and this is obviously one of the things that isn't specific to him.

We also see here, that Allah said to call them to this word, that we don't that we don't worship anybody except Allah, that we associate no partners with Him and that none of us shall take others a Lords besides Allah, so these three things. Then he said, if they turn away from this, then say, **"bear witness that we are Muslimin."** So, if people don't accept these things, they're not Muslims.

This is clear from the Ayah because Allah wouldn't tell us to tell them, do this and if they don't follow this, tell them, we're Muslimin at least, this is the point of it. So, if someone says "what is your evidence that someone worships Allah, and they also worship something with Him, what is your evidence that they're not Muslim?" We tell them this verse. Allah told us to tell the people that this (worship of Allah Alone) is what we're going to agree on, and if you don't agree then we are the Muslims, and you're not Muslimin.

Also, another evidence for this rule is when Allah said,

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

"And your Lord has decreed that you worship none but Him." [17:23].

So, Allah ordered us to worship none but Him, so we worship Him and no one else.

Allah also said,

إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"The judgement is for none but Allah, He has commanded you to worship none except Him, that is the straight religion, but most people do not know." [12:40].

So, we see here that the Din itself is worshipping Allah, and not worshipping anyone else; so this is the basis of the religion. People might say the basis of the religion is being a good person, or not eating pork, or staying away from wine, not performing zina or doing any of these things. Yes, this is from our religion, but Allah said, "that is the straight religion", after He mentioned to worship Allah, and to not worship anyone else. So, having all these other things is obviously from the religion, but, if you don't the thing that defines the religion itself, then everything else after that is, it doesn't benefit you in the end.

Allah (سبحانه و تعالى) also said,

الر ۚ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنَّنِي لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ

Or, "Alif, Lam, Ra. This is a Book the verses of which are perfected and then explained in detail, from One who is All-Wise and Well-Acquainted, (through a Messenger saying) 'worship none except Allah, verily I am unto you are warner, and the bringer of glad-tidings from Him.'" [11:1-2].

So, Allah (سبحانه و تعالى) is saying here, He's obviously commanding us to worship Him and not worship anyone with Him, and He is explaining that the Prophet (صلى الله عليه وسلم) is a warner and a bringer of glad-tidings. So, a warner against the people who worship other than Allah, or don't worship Him, and giving glad-tidings to the ones who worship Allah and don't have any partners with Him. We know that, this was also the call of the all of the Messengers. So, all of the Messengers that came, we know that Allah said earlier in the verse that we mentioned that, "We have sent a Messenger in every people to worship Allah and to avoid the Taghut."

We also know that in many, many verses when Allah would talk about the da'wah of a specific Messenger, that in his interaction with his people, he would say, "O my people, worship Allah, you have no other god or no Ilah other than Him." So, we see here that this is the da'wah of all of the messengers.

There's also the hadith that the Prophet (صلى الله عليه وسلم) said, "The prophets are children from co-wives." So, what they say this means is, when the Prophet (صلى الله عليه وسلم) is saying this, he's explaining that the 'asl of us is all the same, even though the branches of us, that we come with might be different. So, we know that if a man has more than one wife, and he has children from more than one wife, all of them are attributed to the same father, even though they have different mothers.

There basis, or the thing that they go back to, or the thing that they came from is all the same, even though some aspects from it differ. So, even though they have different mothers, we can still say, "so and so, is the son of so and so," it's the same man, and if he has a different mother, you still say the same thing, they all go back to the same person.

Likewise, we know that the Anbiya all came with the same message. The basis of the message was the same, the Akham might have been different. So, certain things may be obligatory on some people, and not obligatory on others. We know certain things were obligatory in the time of 'Isa (على آله الصلاة والسلام) with regards to fasting, and with regards to najasah, and then they were lifted off of us and certain things were haram before, but made permissible for us like the 'Ghana'im" or the spoils of war, or the Prophet (صلى الله عليه وسلم) said that, "All of the earth was made a masjid for his Ummah," while before there were only certain places that the Muslimin could pray.

So, these types of things we see that there was a difference between the Anbiya with what they came with in these aspects, but in general they all called to worshipping Allah and staying away from the Taghut. So, this is something that need to understand.

Another very important point to understand from this is what many people call to today in the world, and we even see it in our city, probably on a monthly basis at least, this whole idea of 'interfaith' dialogues or even worse than this when they say, 'the coming together of Abrahamic faiths.' What they're trying to say is that, we all say that we came from Ibrahim (على آله الصلاة والسلام) so what's the big difference as we all accept him as a Prophet, and the Prophets after him, we accept most of old testaments, and we all accept that Allah sends Books or He sent Books and he sends Messengers, so we might as well work together on this and leave the other things we disagree on.

But we see here that what Ibrahim (على آله الصلاة والسلام) actually came with, was the opposite of that. It was to worship of Allah and to reject everything that is worshipped besides Allah, and to reject the people who worship things besides Allah. So, for people, and it's a shame for Muslimin to then use the name of Ibrahim (على آله الصلاة والسلام), who are Din is even titled after him, or he's the one who called you the Muslimin from before, and Allah (سبحانه و تعالى) said,

فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

"Follow the Millah of Ibrahim as a Hanif." [3:95]

So, meaning staying away from shirk, or He said when He was talking about the Millah of Ibrahim, he called it the Millah of Ibrahim, this is what He called our religion. So, for then people to say, these people they're Jewish but they accept Ibrahim. But they also reject 'Isa, and they also reject Muhammad (صلى الله عليه وسلم), and they also reject the Qur'an, and they reject the Injeel. Or these people are Christian, they reject Muhammad (صلى الله عليه وسلم), or they reject the Qur'an, and they worship 'Isa as Allah, or as Allah's son, or whatever sect they come from. For then to state that, this is some sort of tie that we have between other people, in fact it should be the division we have with other people based upon Ibrahim (على آله الصلاة والسلام). So, this is the first point, or the first of the four points that is mentioned in this Risalah.

So, the second thing, he says the second is:

b) Encouraging people upon this:

We can see that there's evidence from this from the Qur'an and from the Sunnah as well. Allah said,

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

"And who is better in religion than the one who submits his face to Allah and he is a Muhsin, and he follows the Millah of Ibrahim as the Haneef, and Allah did take Ibrahim as a Khalil." [4:125].

So, Allah loved Ibrahim with the highest level that love can be given to a human being.

And Allah (سبحانه و تعالى) said,

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

"Allah has promised the male and female believers, gardens under which rivers flow therein forever, and beautiful mansions in the gardens of Eden, but the greatest bliss is the pleasure of

Allah and that is the great success." [9:72].

So, Allah being pleased with us is the greatest success.

And Allah (سبحانه و تعالى) said,

هَٰذَا بَلَاغٌ لِّلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ

"And this a message for mankind, in order that they may be warned by it and that they may know that He is only One Illah and that men of understanding may take heed." [14:52]

Allah gives many examples in which encouraging each other and encouraging ourselves, to worship Allah Alone is something from our religion. We know that the Prophet (صلى الله عليه وسلم) in many narrations that he used to go to the market, and that he would stand up in front of all the people, and first of all tell them this is something that they should be doing, and then he would give them encouragement upon it.

So, we know that if success comes from *La ilaha ila Allah*, and saying La ilaha ila Allah, and entering Islam and not worshipping anyone with Allah, and we know that the opposite of success which is failure, is falling into Shirk. So, this also gives us the way in which we should judge what is success and what is failure. If someone has lots of money, this isn't necessarily a success, if they're not giving it in the way of Allah, and if they're not using it for the betterment of the Muslimin in order to assist the Muslimin.

Likewise, if they have properly, or if they're good-looking, or if they have a large family, or they have these types of things, this isn't how we judge success, because we know that saying "La ilaha ila Allah", isn't going to bring these things. So, what does saying "La ilaha ila Allah", do which brings us success, it would save us from the Hell-Fire, and bring us into Jannah. Like Allah said,

﴿ فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ﴾

"Whoever makes it away from the Fire, and enters the Jannah, then he is successful." [3:185]

If we remember from the dars, from Shaykh Harith last week, when he talked about the hadith in Sahih Muslim about the story of the boy and the king, that in the end of that story, we know that all of the people ended up being killed, all of them because they said "La ilaha ila Allah", and because they weren't worshipping other than Allah. We even know the story, in the hadith mentions in the end, that the woman was scared, and her child actually spoke to her, and he was below the age of speaking, and then Allah mentioned this in the Qur'an as being a success. Allah said,

ذَٰلِكَ الْفَوْزُ الْكَبِيرُ

"That is the great attainment." [85:11]

And the only places in the Qur'an where Allah said **ذَٰلِكَ الْفَوْزُ الْكَبِيرُ**. So, once in the Qur'an He said, and what did He say it for? He said it a place where everybody was killed, a whole town that believed in La ilaha ila Allah, a whole group in this town or in this city was killed, but despite that, Allah called it a success, He called it 'Al-Khabeer', or that is the biggest success, and this is the only time He actually used this phrase in the Qur'an. It was for the example where no-one was left, not one person was left, families, and children, and men, and women, everyone was gone, but despite that it was a success. So, this shows us, what's a success, but it also shows us, what an absolute failure falling into Shirk is.

Someone worship other than Allah, putting your face down for other than Allah, what an absolute, disgusting failure that is. Using laws other than Allah, following a religion then what other than what Allah ordered us to do. Seeking help, or making du'a to a person, and all these things, this is an absolute failure, there's nothing worse than it.

So this is what we can take, and this hadith, it's narrated by Imam Ahmad, the one about where the Prophet (صلى الله عليه وسلم) would go to the market and say "O you people, say La ilaha ila Allah, you'll be successful", it's narrated by Imam Ahmad, and the Prophet (صلى الله عليه وسلم) saying that is authentic.

There's different stories that details what was going on in the market at the time or different things like that, but in general, the Prophet (صلى الله عليه وسلم) going and saying this to the people and it being a thing that he used to do, is an authentic thing. Ibn Hazm authenticated it, and Ibn Mulakin, and from the mu'assirin or from the contemporary scholars also accepted it.

Insha'Allah we'll stop there, and next time we'll start talking about 'Wilayah' based upon Tawhid, then we'll go into the last one, which is declaring people who leave Tawhid to be non-Muslim, and not accepting the Islam of people who leave Tawhid. Wallahul A'lam.